Believe that life *is* worth living, and your belief will help create the fact.
—WILLIAM JAMES

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THE GRAND CLIMACTERIC

MULTIPLES of seven or nine have for many centuries been regarded as important or critical years in the lives of human beings, and the sixty-third year is held to be above all a time of great change in the health or fortunes of a man. Current works of reference tend to see in such traditions little more than superstitions, but the student of Theosophy, schooled in general, if not in particular, in the law of cycles, may take another view.

This sixty-third year of the twentieth century may indeed be the bearer of vital, if more or less hidden, change. If, as may be expected, the last quarter of the century is a time of renewed aspiration and struggle in behalf of all mankind, then the years immediately preceding this cycle will have their own peculiar importance as a time of intensive preparation for the quarter-century to come.

What sort of happenings might be expected to overtake an individual in his sixty-third year?

One change is obviously fitting and in order: the grip of physical life will by this time be substantially loosened, while the preoccupations of the senses will no longer claim so much of his attention. The timeless ego, while still inhabitant of a body, is less a prisoner, more a master, of his weakened and now undemanding vehicle. A whole range of illusions strong in youth and vigorous manhood have lost their claim to "reality." The voice of the spirit now begins to sense its own resonance and the man finds confirming echoes returning to him from areas of his life which he once thought insubstantial and without promise. It is a time in which the serene pleasures and deep satisfactions of maturity begin to creep in upon him, like a rising tide. He tastes the flavors of the free life of soul and grows sensitive to the stately chords and even the melodic nuances of a brotherly harmony among men.

This, for the man, and this, it may be, for the century as well.

PROEM

XII

MONAD, Monads, and "monadic essence" are Theosophically-used terms that focus the mind on the basic concept of Unity—in the Universe, of the Universe, throughout the Universe. Whatever the words, comprehension of the *idea* of Unity constitutes "the beginning, the middle, and the end" of meaning insofar as concerns the Universe in which we live, of which our movement is an intrinsic part, and whose Center is the "center" of every Being of whatsoever degree of consciousness, or grade of intelligence.

The importance of grasping this idea, of not being misled by terms, is indicated by H.P.B.: "Those unable to seize the difference between the monad—the Universal Unit—and the *Monads* or the manifested Unity, as also between the ever-hidden and the revealed LOGOS or the *Word,* ought never to meddle in philosophy, let alone the Esoteric Sciences." (*S.D.* I, 614.)

Is this not the primary reason why Proem begins with introduction of the Ancient Symbolism? Symbols speak to the aspect of mind that is not enmeshed in words—the intuition. In the statement, "The one circle is divine Unity, from which all proceeds, whither all returns," the intuitive mind will perceive this inherent movement, and its subsequent inevitable phases, in the light of the "divine Unity"—the unbroken circle, the One—unaltered in its universal sense, continuous in its changing aspects.

This is the first *idea* presented in the Stanzas from the *Book of Dzyan* that is *not* "beyond the range and reach of thought." It is a stage within the "Universal Unit" and pertains to Stanza III, as shown by an introductory note:

> Stanza III describes the Re-awakening of the Universe to life after Pralaya. It depicts the emergence of the "Monads" from their state of absorption within the ONE; the earliest and highest stage in the formation of "Worlds," the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom (p. 21).

The *emergence from,* or state of arising, following dissolution, or

the state of *absorption within* the One—in unceasing rhythm—is the majestic pulsation characteristic of the Law of manifestation. The One Law, being universal, adapts to each "Cycle of Necessity" as the "tendency in the Universe to restore equilibrium." This continuous motion embraces the "natural impulse" toward evolutionary progression in the kingdoms of Nature below man, as well as the compelling "self-induced and self-devised efforts" of a higher stage. Without relation to Time as we know it, this Law governs on every plane in accordance with conditions, impersonally, and whatever *is* persists with its own form of continuity. Nations rise and fall, and mighty monuments perish in the course of Time, and yet, to quote *The Voice of the Silence*: "E'en wasted smoke remains not traceless. A harsh word uttered in past lives is not destroyed, but ever comes again," until conditions for the dissolution of that form of continuity are present. But always *continuity* underlies change.

Stanza III is dynamic. The Universe is no longer "concealed in the Divine Thought and the Divine Bosom" as in Stanza II. But what is implied in "the *formation* of Worlds"?

The "re-awakening" of the Universe to life is simultaneously the conditioning of Consciousness, and the building of a vehicle *of life* —electric, magnetic, energic, to gain experience *in life*:

> Manvantaric impulse commences with the re-awakening of Cosmic Ideation (the "Universal Mind") concurrently with, and parallel to the primary emergence of Cosmic Substance—the latter being the manvantaric vehicle of the former—from its undifferentiated *pralayic* state. Then, absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy (*Fohat*). Thrilling through the bosom of inert Substance, *Fohat* impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness.
>
> There can be no manifestation of Consciousness, except through the vehicle of matter; that is to say, on this our plane, wherein human consciousness *in its normal state* cannot soar beyond what is known as transcendental metaphysics, it is only through some molecular aggregation or fabric that Spirit wells up in a stream of individual or sub-conscious subjectivity. And as Matter existing apart from perception is a mere abstraction, both of these aspects of the ABSOLUTE—Cosmic Substance and Cosmic Ideation—are mutually inter-dependent. (*S.D.* I, 328-9.)

In the language of the Archaic Stanza: "Father-Mother spin a web whose upper end is fastened to Spirit (*Purusha*), the light of the one

Darkness, and the lower one to Matter (*Prakriti*) its (the Spirit's) shadowy end; and this web is the Universe spun out of the two substances made in one, which is Swabhavat. . . ." (*S.D.* I, 83)

Each atom is "a part of the web," and each . . . "becomes in turn a world." An atom—a "concrete manifestation of the Universal Energy"—has the potentiality of self-consciousness in it, and is a Universe "in itself, and *for* itself." The Web of the Universe is, then, a *living, breathing* (expanding and contracting), *conscious* Unity—a Being. Formation, re-formation, transformation.

The simple, graphic imagery of the web as Universe is an illustration of how illusory ordinary "values" can be. With a tendency to categorize, we would perhaps think of Spirit as "good," or higher or superior or more important than Matter, and overlook the hidden factor in the analogy of the "web." Is the warp of the network of delicate threads spun by the spider more important than the woof? The "interlacing" constitutes the structure, becomes the texture, provides the *usefulness* of a field of experience to some form or forms of Intelligence. In the "trinity" of Spirit, Matter, and the Intelligences that work in, through, and upon the web of living Substance, Brotherhood is the fact of *interdependent* Unity.

Monad, Monads and "monadic essence" pertain to the dynamic development of every Being in the Universe—*spiritual* evolution. "As the Monads are uncompounded things, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and higher degrees of intelligence." (*S.D.* I, 179.)

In *The Ocean of Theosophy,* William Q. Judge asks: "What is the Universe for, and for what final purpose is man the immortal thinker here in evolution?" He continues:

> It is all for the experience and emancipation of the soul, for the purpose of raising the entire mass of manifested matter up to the stature, nature, and dignity of conscious god-hood. The great aim is to reach self-consciousness; not through a race or a tribe or some favored nation, but by and through the perfecting, after transformation, of the whole mass of matter as well as what we now call soul (p. 60).

Perhaps the most marked characteristic of developing intelligence is the irrepressible desire for freedom, though it means struggle and brings pain. Not simply *be*ing but *awareness* of being gives scope

and depth to the life of Soul. Adaptation to environment in the lower kingdoms is achievement, in Man it spells conformity and revolts the Soul. Security that springs from surroundings of the familiar circumscribes the consciousness, and the Pilgrim-soul finds challenge in complexity of conditionings, adventure in Self-discovery and the perfection of understanding. What constitutes "emancipation of the soul"? This expression from Coleridge gives food for thought:

> The medium, by which spirits understand each other, is not the surrounding air; but the *freedom* which they possess in common, as the common ethereal element of that being, the tremulous reciprocations of which they propagate themselves even to the inmost of the soul. Where the spirit of man is not *filled* with the consciousness of freedom (were it only from its restlessness, as one struggling in bondage) all spiritual intercourse is interrupted, not only with others, but even with himself.

Emancipation implies liberation from something that controls or dominates—the "bonds of Karma." It also suggests a freedom which one's own judgment or conscience or intelligence decrees the course to be taken, the principles to be followed. Self-determination is the unique power of Soul, whereby it knows itself a solely responsible "Unit." The pivotal doctrine of the Esoteric philosophy "admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations." Complete freedom is in complete identity with All. What is there to lose, or to gain, at the Heart of the Universe?

W.Q.J. said: "Through linked centers of life the self-conscious is born of the monadic."

To "Try To Indicate"

The One is in truth beyond all statement: any affirmation is of a thing; but the all-transcending, resting above even the most august Divine Mind, possesses alone of all true being and is not a thing among things; we can give it no name because that would imply predication: we can try to indicate, in our own feeble way, something, concerning it.

—Plotinus

THE SAME AND THE OTHER

ALL things, Plato somewhere said, are made of the same and the other. Our recognition of the "sameness" in things gives us the security we find in the familiar, while our encounter with "otherness," which is continuous, provides the element of novelty in all ranges of human experience. The Other is the unknown, the different, the new. From learning the other, by mastering its nature and making it familiar, we gain, as we say, "experience." All conquest, progress, and achievement depend upon the encounter with the other. And all human attitudes, whether of daring and stubborn courage, or fright, timidity and withdrawal, depend upon our feelings about the other. Satisfaction and disappointment stand in similar relation to these feelings. So often we want and seek the familiar, but meet only the other. Or, wanting a fresh edge in experience, we are borne in upon by deadly similarities. Thus even boredom has its origin in the endless duality of the same and the other.

What then of "eternal verities"? How are the timeless truths which are said to be unaffected by change to be regarded in relation to this duality?

Perhaps we should prepare for a discussion of this question by considering how duality, or "manifestation," comes about, and how the same and the other are finally reconciled in human experience.

Philosophically speaking, we know that the "other" is not *really* other, but that thinking makes it so. Otherness exists only in consciousness. It is a seeming—the seeming of an object to be other than the self. What is "other" to the awareness of an ordinary man may not be other at all to the sage, whose encompassing grasp of the same has a wider radius. From this it follows, as Patanjali points out, that for the ego who has overcome all illusion—assimilated all "otherness"—the universe ceases to be. This is another way of saying that the perfected man may enter Nirvana at will.

So, manifestation begins—universes, solar systems, worlds are born—by reason of the awakening in consciousness of the idea of

the *other*. The birth of this idea is the act of creation. On a universal scale it is Cosmic Ideation. The result is the Spectacle of Life. Strung out before us in the world is the web of otherness—all the graded steps of being which are not yet a part of our idea of the Self. It was the sudden perception of this spectacle, magically produced as a great, connected, living unity in the being of Krishna, which so frightened Arjuna in the eleventh discourse of the *Gita*. He was not *ready* to see the radical unity of all that diversity in a single moment—*all at once*. Krishna then reduced his fear by restoring Arjuna's experience of otherness to its (for him) normal presentation in the subdivision of cycles.

What are cycles? Cycles are produced by the rhythm in our way of examining otherness. Every cycle is one kind of gamut which arises from passing through the range of one kind of otherness. Cycles are of many sorts because there are many sorts of consciousness through which we experience otherness. To see the One in the Many—the Same in the Other—is to retire from cycles. To see the Many in the One—the Others in the Same—is to be born into the world of manifestation, of cycles and experience.

How should we define an "eternal verity"? It is probably best to proceed classically and say that an eternal verity is a judgment about the nature of things as seen from the absolute stance of a perfected intelligence. A simple utterance which may qualify as an eternal verity is the expression, "That thou art." Now either the statement arises from knowledge or it is hearsay—an echo of knowledge, it comes from a perfected intelligence which has exhausted all the illusions of a given cycle of experience and *knows* that every center of consciousness is indeed identical in its root with the one, absolute consciousness.

But what about the words? Why "That thou art"; why not some other words? Or why words at all? Surely there are endless forms in which to embody such a truth. Another expression of the same truth would be, "Look inward, thou art Buddha."

But is it really the same truth? We are obliged to admit, not exactly.

In each of these expressions, the word-symbols conjure up somewhat different ranges of associated meanings. It is certainly conceivable that one range of meaning will communicate more effectively to an individual than the other. Then there are shades of distinc-

tion. "That" is a term connoting the undifferentiated Reality which lies behind all. "That," as a part of speech, is a simple pronoun, a totally neutral reference to substance, and therefore useful to suggest substance without qualification. "Buddha," on the other hand, is in some sense a historical reference—it calls up the image of a man who became so fully aware of the identity of himself with "That" as to be the best possible symbol of self-realization in our epoch.

What all this suggests is that since human awareness is in large measure in terms of ranges of otherness, the best communication of an "eternal verity" will be of a sort that will link the Same and the Other according to the range that is most familiar to the individual involved. A "verity," in other words, is a communication that is understood; or, more precisely, it is a communication which has symmetrical content concerning the ultimate nature of things and is expressed in terms which have an optimum possibility of being understood correctly by the human beings of a given evolutionary environment.

As the evolutionary environment changes, the terms of the eternal verity will change with it. The terms will change just as in a single human being there will be different levels of understanding requiring different forms of communication. For example, the *Udgitha* is a wordless symbol which may convey far more effectively than any grammatical construction the idea behind *That thou art*—if the awareness of the individual is tuned to the meaning of the *Udgitha*. Or the poetic phrase, "Oh, the jewel in the lotus!" may have a more profound effect on the listener than a metaphysical formulation, however precise.

Eternal Verities, you might say, are songs about the inward identity of the Same and the Other, pitched in the melody of the soul's awakening to the Self. The endless nuances in our psychological experience all come down, in the last analysis, to the delicate relationships in our awareness of the Same and the Other. A resolving chord brings the two together in harmonic fulfillment and unity. A melancholy note cannot find its way home. A refrain which follows a new stanza marks the completion of a cycle of experience and confirms the unity it achieved.

letters • questions • comment

In The Secret Doctrine *I, 196, H. P. Blavatsky says: "The Astral Light . . . is dual and bisexual. . . . The female portion . . . is tainted, in one sense, with matter, is indeed matter, and therefore is evil already. It is the life-principle of every living creature. . . ." This seems to give a metaphysical basis for such a statement as Martin Luther's: "The carnal man . . . though he may work good, yet he has no taste for it . . . always having the contrary desire." In what ways, if any, does the Theosophic concept cited differ from the Christian dogma of "original sin"?*

Such a question serves as one of many occasions for reminding ourselves that no single statement of H. P. Blavatsky's—or of any Theosophical teacher's—is meant to be isolated as a clearly defined tenet. Rather, it is by the often-paradoxical interplay of a great number of statements on the same subject that the student is encouraged to explore for meaning.

Bearing in mind that the Theosophical emphasis is always Socratic in respect to the problem of evil—that evil is primarily a state of ignorance, rather than a seat of eternal corruption—we have also to seek out an elaboration of what is meant by the "duality" of the astral light. In the broadest sense, the astral light may be regarded as a compendium of all prior karmic causation on the physical and psychic planes, and thus summarizes the "good" and "evil" of all past action. It is the higher *manas* that creates *new* currents in the astral light which transforms energies, patterns, and prototypes. But the purely psychic man is affected by, rather than affecting, this medium of universal influence. And it is what H.P.B. calls the "shadowy side" of the astral light which perpetuates the *Maya,* and to which "evil" adheres:

> The finite world has to be satisfied with the *shadow alone,* which its actions draw upon humanity and which men attract and *force to activity*. Hence, while it is the *universal Cause* in its unmanifested unity and infinity, the Astral light becomes, with regard to Mankind, simply the effects of the causes produced by men in their sinful lives. It is not its bright denizens—whether

> they are called Spirits of Light or Darkness—that produce Good or Evil, but mankind itself that determines the unavoidable action and reaction in the great magic agent. (*S.D.* II, 512.)

The lower aspect of the astral light, then, represents the karmic residue of past æons. At the beginning of any period of manifestation, this residue is "evil already," because its influence tends to the exploitation, rather than the raising, of matter—thus increasing "carnal" involvement. And how does this relate to "original sin" and the "carnal man" of Luther? Does the former concept, which implies that each man sins and suffers defects because of the first sinful choice made by the first man, have the same significance as the so-called "evil" aspect of matter? We are constantly reminded that beneath the Theosophical expression of duality there is a fundamental unity, that the two are in fact aspects of the One in manifestation. Luther's carnal man, on the contrary, is a constant liability for his soul—a "cross" to be borne. We find no suggestion of the possibility, as expressed by William Q. Judge, of "raising the entire mass of manifested matter up to the stature, nature, and dignity of conscious god-hood." Hence, if matter *is* evil, it is irremediably so, according to the theological interpretation. In Theosophy matter is characterized as "evil" only when the illusion or Maya which it represents is accorded the status of reality. As H.P.B. says:

> There never was an *original* sin, but only an abuse of physical intelligence—the psychic being guided by the animal, and both putting out the light of the spiritual. (*S.D.* II, 413.)

It is natural for the carnal man to wish to fulfill his desires without regard for moral values, for matter is characterized by an unawareness of these values. But because "every atom of matter [is] impregnated with the divine influx of the soul of the world," it is possible so to direct or guide its use that it becomes a more appropriate and responsive vehicle for the expression of the indwelling ego.

This, as H.P.B. shows, is the true story of Prometheus. The man who essays to capture the godlike fire will inevitably find vultures tearing at his vitals; he no longer accepts his status quo, and therefore all the *tamasic* forces, reactionary in nature, stand between him and the culmination of his unearthly quest. H.P.B. speaks of "the restless insatiability of the lower passions and desires"— stimulated to the most intense activity in the face of self-denial or self-sacrifice. Yet the "evil" of the lower kamic influences can be overcome:

> Prometheus having endowed man, according to Plato's "Protagoras," with that "wisdom which ministers to physical well-being," but the lower aspect of *manas* of the animal (*Kama*) having remained unchanged, instead of "an untainted mind, heaven's first gift" (Æschylus), there was created the eternal vulture of the ever unsatisfied desire, of regret and despair coupled with "the dreamlike feebleness that fetters the blind race of mortals," unto the day when Prometheus is released by his heaven-appointed deliverer, Herakles. (*S.D.* II, 412.)

The key to Theosophic emphasis in all the great scriptures is revealed by the intimation that "evil" is such only until it is perceived to be the result of illusory perception. For Buddha, the word of extreme derogation was "foolish." It is the foolish or ignorant man, one caught in the grip of Maya, who is willing to destroy others for his own self-interest, and who thereby destroys himself. The "evil" of the astral light affects mankind as do the lunar-impelled tides—not with an original malevolent force of its own, but simply through man's bondage to the chains of reaction.

Lao-tse says: "All things alike do their work, and then we see them subside. . . . This reversion is an eternal law. To know that law is to be enlightened. Not to know it, is misery and calamity." In other words, we are animated *by* all the influences of space which represent previous linkage to ignorance and to the habits of exploitation. From the standpoint of the lower psychic man, here is the "animating principle." But man as *manas* is not animated "by" the host of past influences; he also animates, if he *wills*. Every step in the transcending of ignorance changes the currents in the astral light so that, for the æons to come, "the lower passions and desires" become gradually less "insatiable."

"Slight" Turning

Antiquity imagined that Hours were the daughters of Justice—a myth of profound meaning. An ideally harmonious life would be one whose every day meant, by virtue of the adjusted impulses of time and of the will, a step forward, a kind of forgetting of things past, a kind of linking with other things which would, in turn, prepare the way for those to come, a slight but precise bend which would help to determine the total curve of existence.

—Jose Enrique Rodo

THE SEPHIROTHAL WORLDS

THE Circle was with every nation the symbol of the Unknown, "Boundless Space," the abstract garb of an ever-present abstraction—the Incognizable Deity. It represents limitless Time in Eternity. From the Boundless Circle of the Unknown Time issues the radiant LIGHT—the Universal Sun.

In the Zohar ("Book of Splendour") the highest God is a pure abstraction. With the Hebrew kabalists, Ain Soph is non-existent, for it is incomprehensible to our finite intellects, and therefore cannot exist to our minds. Its first emanation was *Sephira,* the Crown—*Light,* or the divine Intelligence. When the time for an active period had come, then was produced a natural expansion of the Divine Essence from within outwardly, obedient to immutable and eternal Law. From this eternal and infinite *Light* was emitted a spiritual substance. This was Sephira, the first Sephiroth, containing in herself the other nine Intelligences. In their totality and unity they represent the archetypal man, Adam Kadmon, the "Heavenly Man," who in his individuality or unity is yet dual, for he is the prototype of all humanity. Thereby we obtain three *trinities.*

The Kabala teaches that the word *"Fiat Lux"* (Genesis, i) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. The ten Sephiroth are copies taken from the ten (Brahman) Prajapatis, the "Progenitors" of *The Secret Doctrine,* the givers of life to all on this earth. They are the highest emanations of Deity. The synthesis, Sephira, is formed by the concentration of the "Limitless Light" (Ain Soph Aur). And each Sephira produces by emanation another Sephira. Each is a picture to the kabalist of a group of exalted ideas, titles, and attributes which the name but faintly represents. Each is called either active or passive, the two words expressing the relation between individual Sephiroth, not any absolute quality.

Says Franck, the translator of the Kabala: "The ten Sephiroth are divided into *three classes,* each of them presenting to us the divinity under a different aspect, the whole still remaining an *indi-*

NOTE:—Collated from Theosophical Works.

visible Trinity. The first three Sephiroth are purely intellectual in metaphysics, they express the absolute identity of existence and thought, and form what the modern kabalists called the intelligible world—which is the first manifestation of Deity. The three Sephiroth that follow, make us conceive God in one of their aspects as the identity of goodness and wisdom; in the other they show to us, in the Supreme good, the origin of beauty and magnificence (in the creation). Therefore, they are named the *virtues,* or the *sensible world.* Finally, we learn by the last three Sephiroth that the Universal Providence, that the Supreme artist, is also *absolute Force,* the all-powerful cause, and that at the same time this cause *is the generative element of all that is.* It is these last three Sephiroth that constitute the *natural world,* or nature in its essence and in its *active* principle. *Natura Naturans.*"

It must be remembered that every Cosmogony has a *trinity* of workers at its head: Father, spirit; Mother, nature or matter; and the manifested Universe, the Son or result of the two. To the kabalist and Hermetic philosopher, everything in nature appears under a triune aspect; everything is a multiplicity and trinity in unity, and is so represented by him symbolically in various geometrical figures. "God geometrizes," says Plato. The "three kabalistic Faces" are the "three Lights" and the "three Lives" of Ain Soph (the Parabrahm of the Westerns), which is also called "the Central Invisible Sun." "The Universe is his Spirit, Soul, and Body," his "Three Emanations." This triune nature—the purely Spiritual, the purely Material, and the Middle nature (or imponderable matter, of which man's astral soul is composed), is represented by the equilateral triangle, whose three sides are equal because these three principles are diffused throughout the universe in equal proportions, and—the one law in nature being perfect equilibrium—are co-eternal and co-existent.

The three sides of the triangle, representing to the Occultists, as they do to the Aryans—Spirit, Matter, and the Middle nature (the latter identical in its meaning with "Space")—they stand also for the *creative, preservative* and *destructive* energies, typified in the "Three Lights." The first Light infuses intelligent, conscious life throughout the universe, thus answering to the *creative* energy. The second Light incessantly produces forms out of pre-existent cosmic matter within the cosmic circle, and hence is the *preservative* energy. The third Light produces the whole universe of gross physical matter. As the latter keeps gradually receding from the central spiritual

Light, its brightness wanes, and it becomes Darkness or Evil, leading to Death. Hence it becomes the *destructive* energy, which we find ever at work on forms and shapes—the temporary and the changing. The "three kabalistic Faces" of the "Ancient of the Ancient"—who "has no face"—are, again, the Aryan deities called respectively Brahma, Vishnu and Rudra or Shiva.

"Sabbath" means rest or *Nirvana.* It is not the *seventh* day after six days but a period the duration of which equals that of seven "days" or any period made up of seven parts. Thus a *pralaya*—when all is reabsorbed once more into the ONE ELEMENT, the spirits of men becoming *Nirvanees* and the elements of everything else becoming again what they were before, undifferentiated substance—a pralaya is equal in duration to a Manwantara, or a Night of Brahma is equal to his "Day." If the Christians will follow Jewish customs they ought to adopt the spirit and not the dead letter thereof: i.e., to work one week of seven days and *rest* seven days.

"Day" represents a certain period of cosmic activity, "Night" an equal one of cosmic repose. In the one, worlds are evolved, and pass through their allotted four stages of existence. In the other the "in-breathing" of Brahma reverses the tendency of the natural forces; everything visible becomes gradually dispersed, chaos comes, and a long night of repose reinvigorates the cosmos for its next term of evolution. (The Universe, also, as well as each planet which it comprehends passes through *four* ages, like man himself. All have their infancy, youth, maturity, and old age). In the morning of one of these "days" the formative processes are gradually reaching their climax of activity; in the evening imperceptibly diminishing the same until the pralaya arrives, and with it "night."

In the *Zohar,* the soul is made to plead her freedom before God: "Lord of the Universe! I am happy in this (higher) world, and do not wish to go into another world, where I shall be a handmaid, and be exposed to all kinds of pollutions." The doctrine of fatal necessity, the everlasting immutable Law, is asserted in the answer of the Deity: "Against thy will thou becomest an embryo, and against thy will thou art born."

YOUTH FORUM

Man, "the most intelligent being in the universe," seems also to be the most unhappy being in the universe. In our present era it is a rare moment when we are not oppressed by vague anxieties or boredom or a devastating sense of loneliness. If we really do represent the spearhead of evolution, why have we so little sense of our own magnificent, heroic destiny?

Heroes are scarce these days. Subways run from Bleecker to Bronx without encountering Trojans or lions. We live safely and comfortably "in furnished souls"; if we should take a stroll at night down some fashionable city street and happen to see the moon between two skyscrapers, we might be so unused to the sight as to wonder, like the Spanish poet Jimenez, "is it the moon or just an advertisement of the moon?"

This feeling of disconnection from the vital currents of life seems to be a primary cause of our unhappiness. We cannot survive indefinitely, unnourished by our spiritual nature: a world of cut flowers is a doomed world. Anxious, bored, lonely, we have forgotten the glorious promise of life; or rather, we have half-forgotten it, for as long as we allow ourselves to live a cut-and-dried statistical existence, and do not dare to be audaciously alive, we will never "rest in peace," nor will we find lasting happiness. Happiness is an active, not a passive, state; it is in fact a state of war, a spirit of ultimate defiance in the face of futility and apathy. So long as we are not vitally alive, but merely, as Cummings puts it "undead," nothing can seem very real to us except our own misery.

Eric Fromm speaks of two kinds of anxiety, only one of which is pathological. The other anxiety is the healthy positive reaction to the dangerous adventure of living. Most of the time, our anxiety is the self-centered pathological kind. And yet the other anxiety, the restlessness of the soul, is never wholly absent either. John Cowper Powys, in *The Art of Happiness,* tells us that there "remains something in us—call it by what name you will—that relucts at subsiding into the role of patient labourers for the good of posterity. Eliminate

all superstition, all 'other-worldliness,' all sense of 'sin,' be as sceptical as you please about God and Immortality, there still exists, in the most regimented and docile ego, an intellectual restlessness, a stirring of the imagination, a troubling of the waters, a terrible and dangerous questioning, that cannot be allayed by any national or even by any international pre-occupation. The soul within us is a microcosm, not a micropolis; and is born for the happiness that flows from a cosmic, not a political or economic life."

This drive of the soul admits of no compromise; in making our daily compromises, we make inevitable a deep unhappiness. Cut off from our cosmic roots, we cower before the enormous creatures we call "the State," and "Society." The individual, feeling hopelessly trapped and frustrated, has become "reasonable," and demands from the universe little more than a comfortable corner to hide in Perhaps the only reason that nuclear war has become a constant threat to mankind is that we have become so separated from a meaningful life that we no longer *care* very much about continuing it. How can life be valuable if it is not also meaningful? Ugly petty facts surround us all the time, and most of us feel unable to see the forest for the trees, the stars for the buildings, the cosmic Truth for the muddle of ideas.

Nor can we escape merely by making "facts" more beautiful; our own cage of flesh is quite portable and would be with us even on the solitary mountain-top. What is necessary is that we make the escape *within ourselves,* that we take all our own dreariness with a grain of salt, and perhaps with a touch of humor. We ought, in fact, to recognize that our persistent unhappiness is a sin against the whole universe. After all the æons it took for nature to build the human form, this focal-point of self-conscious evolution, what right have we to spend our days immersed in the despondent tedium of non-essentials? Besides, everything is intimately related on inner planes, and so our own attitudes affect all other beings. Powys does not mince any words on this subject. "This invisible world of countless human intelligences, linked together by magnetic vibrations, receives a downward pull from the obstinate unhappiness of any single human soul." One might conclude, therefore, that it is really our duty to be "happy," no matter what our circumstances. But this happiness can be achieved only by constant striving, by a refusal to accept reasonable compromises concerning the destiny of our soul, and by the attainment of the fearlessness of spirit.

HUMAN QUALITIES

THE highest use of human qualities and attributes is to alleviate suffering. The help to which such use leads is the kind that prepares one to take the highest step of the human condition, that of his full assumption of moral responsibility. This may be said to be the true human stage. It is the fruit of long labors, of karmic stamina. It is the fruition of thought, energized by such qualities as sympathy, humor, charitableness, a cooperative attitude toward one's fellows, love of neighbor. It is a recognition of all other qualities, dark as well as light, and the capacity to neutralize undesirable effects in some measure as a daily task. It is the image of the Buddha, of Christ.

Thoughts should be not only kindly, they should be protective. That is, they should be sympathetic in a large way. Such a quality does not stop to examine whether the object is a friend or relative. The compassion of the Buddha was protective to all "the three worlds." Within the realm of thought lie all possibilities. If powerful enough it may stir up the world in hostile resentment.

A sense of humor, so-called, is a faculty delicately tuned. It is dearly bought and kept. But it is a truly *human* quality. As no single human lives quite without it, it too may be suspected of residing potentially in the animal monad. (The Light to bring it forth will shine in *it* some day). All seeds are in Thought. Therefore, possible to the true human are many qualities foreign to our daily consciousness, having been cradled and reared in an atmosphere not terrestrial. It is said that the actions of the ascetic-worker in the world are "neither pure nor dark, but peculiar to themselves." Or, perhaps, so they would appear from *our* knowledge of human qualities.

If it be thought that there are Ideas not presently in our mental purview, let that idea, at least, be learned. "Realization comes from dwelling upon the thing to be realized." The Teacher who phrased this law in English pointed to the facts that (*a*) there should be no skipping from the selected idea to other ideas, and (*b*) this statement should be narrowly examined, pondered over. The drop of water falling upon the same spot is the one that wears away the rock.

Under this law the "Yogi" attains union. The true office of sympathy falls under this law. When one hears said, "I know that you sympathize with me!", the response is a feeling of the dynamic effects flowing from its action. This is a force not easily weighed or measured; but also within the sphere of thought are forces immeasurably greater.

A mysterious power resides in feeling, when real, which is an emanation of soul-essence. The subjective experience is beneficial to both donor and recipient, for it is a sacred transference. These are matters not lending themselves to "judgment on appearance." True sympathy is protective, as it binds round so as to prevent ingress of detrimental elements and prevent escape of essential qualities. The humor "sense" smiles corner-wise while sympathy "adjusts"; they are co-partners. The man who shows another man how to laugh at himself in trial and to defy mortal involvement, is a man indeed. But let one dwell only upon those qualities which contain in themselves the "germ of reproduction," which will again meet their possessor in the appropriate future.

It must be that in the Enlightened the quality of love becomes an ever-expanding synthesis, the one law of Being. It becomes the all-potent arbiter of every sublimated quality in the whole realm of Thought. Is the love of the Arhat for human kind of the same nature as that we call moral responsibility fully commanded? Is this knowledge of all misery? Human beings are enjoined to act thus: "Let each burning human tear drop on thy heart and there remain, nor ever brush it off until the pain that caused it is removed." Let the unutterable sadness of being be felt, not merely its heaven. But to whom is this genuinely possible? Is it *not* possible to ourselves as we are?

TO WHAT PURPOSE?

IN *The Voice of the Silence,* we read: "The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain." But to "go through"—does this imply that one dare not move out of his tradition? Today one views appointment to a life of drudgery as life to very little purpose. How discern for one's self, apart from the means to discharge it, the work appointed? What is meant by "work"?

Its elements would seem to reside in search. Necessarily, there is somewhere an individual path: the discovery aided by adapting one's thoughts and ideas to innate plastic potency. Imagination is the "king faculty." There must be that for which every man is born, the natural bent, the sensible adaptation. Does a Da Vinci or a Lincoln live his life out to purpose? But what of a family doctor, or a combat officer: do these belong in the same field with a Gandhi or a Schweitzer?

Where lies the "subnormal" *soul?* In a Schweitzer its normal condition rises *above,* to see others helped to understand. The subnormal descends to defense against "injury." Freedom to act, reason, think, there is none, when one's altruistic intent gets mixed with others' fixated repressions. It is well to remember that another's mind will be comprehended never. Why over-rate? Why dominate? All "people" are souls with deep sorrows, so learn to endure your own; faith in men is the same as faith in the Law. Have "sorrowless" pity for others, as the Buddha taught.

Those who persevere find that boldness can be legitimately directed. Those who find their appointed work in life come to know that *two* "souls" are to be seen in every one. "Walk softly," act with the lighter Self, since all human acts are involved in faults. Is it not impossible to maturely evaluate the acts of another? Who draws the line between what shall be resented and what shall be approved?

Desire is usually separate from rightness. Only to *Ishwara* is non-attachment pleasing. The path is twofold, it is both higher and lower, it is analysis and synthesis. It is the knowledge of the tree of good *and* evil. The appointment is a meeting with destiny.

THE CYCLE OF SEEING

IN a critical situation, such as Arjuna encounters in the opening chapter of *The Bhagavad-Gita,* when a choice *must* be made, though confusion reigns, what is there to guide the choice?

If, when faced with apparently intolerable circumstances and unwelcome alternatives, the heart sinks, then the will is stayed, the mind falters, and doubts and fears precipitate concerns in endless speech. Anxious words and distorted meanings cause torment. Wrong acts are impulsively performed for noble-sounding reasons, and right actions are restrained with justifying phrases. Overwhelming despondency ensues. The reason, at last, fails to function, and the *mood* with desperate finality declares: "I shall not fight, O Govinda."

There follows unmeasured stillness—the *laya*-center of the individual soul—in which is wrought the miracle, for each in his own way. Will he sense first the heart-beat of Nature as life pulsates with renewed rhythm within the weary frame? Will he feel the peace of benediction flowing down the ages from those who live to benefit Mankind? Will he give ear to the Voice that speaks only in the Silence of the innermost heart, the self-communion of *Ishwara*—the Spirit in the body, "untouched by troubles, works, fruits of works, or desires"? Will his highest perceptive power bring him to rest in the undying Reality which IS and sustains all?

If, perchance, he is drawn into the current of Robert Crosbie's counsel, enlightenment, and encouragement, he will find in *The Friendly Philosopher* these words:

> Doubt and fear belong only to the personal consciousness; the real Perceiver, the Higher Ego has neither. The *Gita* says, "cast aside all doubt and fight on." You may remember what Judge says in one of the "Letters," likening such condition to the case of one on a strange path and suddenly surrounded by a fog; the way is obscured, danger may lie in any direction; the thing to do is to stand still and wait, for it is only a fog—*and fogs always lift.* And never for one moment think that you are not going on with your

> "journey." It is well for us if we can always have deep in our heart of hearts the consciousness of the *nearness* of Masters; by Their very nature They must be near to every true aspirant.

"Nearness" is neither of distance nor of time, but in similitude of nature. Only when the on-rushing energies of the fractious elements were temporarily spent, and Arjuna's mind stilled, could Krishna speak and be "heard."

Timeless truths wait the readiness of the struggling soul. Barriers to truth are not of bars, but in motives and the attitude of mind. Motive and attitude are not peculiar to the followers of the "Sankya" system, nor to the followers of the "system of Yoga." They are incident to growth of the soul, as it carries out the dictates of duty, with full faith, or, as may happen, falteringly. Wm. Q. Judge wrote, "Duty is the royal talisman; duty alone will lead us to the goal."

In the Second Chapter, Krishna explains the most highly metaphysical religious doctrines, and the most practical philosophy of everyday living. *Without interruption* from Arjuna, he speaks of the Immortal "dweller" in body after body, and how he must win to self-conscious Immortality, as has the "self-governed sage"—through right motive, right attitude, right choice.

Under a law that operates in every department of nature, whether moral or physical, the "sun" of Arjuna's consciousness begins to "rise" once more—his heart touched, his intellect aroused, by the ideal portrayed of the perfected Man.

But just as the rising sun stimulates the life in all vegetation—in wheat and weed alike—so, analogously, in the life of Arjuna. As heart and mind resume interest in living, the fractious elements also respond.

The external circumstances have not changed. They have an "unvarying quality." As Wm. Q. Judge wrote:

> The power of any and all circumstances is a fixed, unvarying quality, but as *we* vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants.

The situation is the same—with this difference: the beneficence of the influence of Krishna has been deeply felt by Arjuna. Under law, every soul participates in a *universal* beneficence during the deep sleep of the body, then returns to meet the waiting circum-

stances of the waking life—strengthened, it may be, to rise above their influence.

The alternatives facing Arjuna at the opening of Chapter Three elicit an expression of great concern, and he reveals immediately the *ready tendency* to avoid making a choice. The "battle" is of tendencies, not of time. In his *Notes on the Bhagavad-Gita,* Mr. Judge says:

> If we completely apprehended the enormous power of our passions and tendencies, most of us would throw up the fight in advance; for nothing would persuade us that any power within could withstand against such overwhelming odds. For us then the incitement to fight is found, not so much in any conversation that we hold now with Krishna, but in the impulses which are carried across, again and again, from incarnation to incarnation.

Krishna's instruction in the remaining chapters deals with *divine* discipline, *spiritual* discernment, and the many and varied degrees of discrimination: indiscriminate leanings and longings, conscious desires and aspiration, self-conscious determination. The *thread of choice* runs through them all—epitomized, finally, in the mantramic phrase, "Act as seemeth best unto thee."

In conclusion, Krishna queries: "Hast thou heard all this, O son of Pritha, with mind one-pointed? Has the delusion of thought which arose from ignorance been removed, O Dhananjaya?" And Arjuna replies: "By thy divine power, O thou who fallest not, my delusion is destroyed, I am collected once more; I am free from doubt, firm, and will act according to thy bidding."

Arjuna's delusion is destroyed; that is, he sees clearly, *for the time being*. The cycle of seeing waxes and wanes, unpredictable till the heart stays steadfast. Meantime, "We take up the gage over and over, life after life, in experience after experience, never completely defeated if we always look to Krishna—our Higher Self."

Encouragement for the Soul, in this "glorious unsought fight which only fortune's favored soldiers may obtain," is resident in knowledge of the Law.

on the lookout

Theosophical Psychology

Among the many articles of obvious Theosophical significance which appear in the weekly, *Manas,* a recent discussion of the psychology of William James (Jan. 23) merits special attention. As the review of a new pocket edition of James' *Principles of Psychology* shows, some of the essentials of James' point of view are now receiving a more mature consideration than at any time in the past—and it is precisely those neglected aspects of James's thinking which touch Theosophical teachings. On this significant transition, *Manas* observes:

> Part of maturity consists in a realization that many things thought to be "outgrown" have not yet been wholly appreciated. This is often the case with contributions to thought made by unusual men. Thirty years ago, for example, America's first great psychologist, William James, was considered "dated." For the past ten years, however, James has been being "rediscovered."
>
> One superficial judgment about James is that, in his later years, he deserted the disciplines of the "science" of psychology and became fascinated with metaphysics. On this view, there are two Jameses rather than one—the first "sound," and the second speculative and flighty. But James was too profound a thinker and too well integrated, even as a young man, for this dichotomy to apply. The man who wrote *The Varieties of Religious Experience* and whose "Human Immortality" displeased the determinists was the same James who wrote *Principles of Psychology*.

A Vital Distinction

Prof. Gardner Murphy of the Menninger Foundation, who contributes the preface to this latest edition of *Principles of Psychology,* remarks: "Firsthand contact with James's thinking about psychology can be a tremendous experience. His approach has great scope and depth. It is the first really full-fledged evolutionary psychology." *Manas* points out that James, like his predecessor at Harvard, George T. Ladd, was in no sense a "materialist" simply because his first field of inquiry was that of "physiological" psychology. In James's words:

> Although we affirm that the *coming to pass* of thought is a

consequence of mechanical laws,—for, according to another "working hypothesis," that namely of physiology, the laws of brain-action are at bottom mechanical laws,—we do not in the least explain the *nature* of thought by affirming this dependence, and in that latter sense our proposition is not materialism.

Manas then refers directly to Prof. Ladd, quoted so extensively by H. P. Blavatsky in her great article "Psychic and Noëtic Action," remarking: "To clarify the above distinctions we may turn to Prof. Ladd, said by James to have made the 'best definition of psychology.' Ladd gives the basis for 'metaphysical affirmations':"

> The assumption that the *mind is a real being,* which can be acted upon by the brain and which can act on the body through the brain, is the only one compatible with all the facts of experience.
>
> *The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain.*
>
> On the whole, *the history of each individual's experiences is such as requires the assumption that a real unit-being (a Mind) is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own.*

Philosophical Psychology for the Future

Manas continues with a projection of this "higher self" psychological approach in the direction of immortality as conceived Theosophically:

> The limitations of "physiological psychology" are again being made plain by such present-day psychologists as Erich Fromm, Clark Moustakas, Carl Rogers, and A. H. Maslow. To know how far James went toward Platonizing metaphysics, one need only turn to the preface of the second edition of "Human Immortality," in which James points out that psychological study in no sense renders untenable the idea of human immortality, although it may bring objection to the sort of immortality conceived in Christian tradition. James speaks of the "transcendent self which can assimilate experiences of which the brain has been the mediator," suggesting "the continuance of our personal identity beyond the grave." James adds: "I am the same personal being who in old times upon the earth had those experiences."

To the names just listed might be added that of Gordon Allport, present professor of psychology at Harvard, who, in recent years, has been identifying more and more markedly with the Ladd-James perspective. In his book, *Pattern and Growth in Personality* (Holt,

Rinehurst and Winston, 1961), Prof. Allport concludes:

> Knowledge through direct perception, configural comprehension, "acquaintance with," needs to be sought. The full resources of our cognitive equipment are needed as tools of research. We study the human person most fully when we take him as an individual. He is more than a bundle of habits, more than a point of intersection of abstract dimensions. He is more than a representative of his species, more than a citizen of the state, more than an incident in the movements of mankind. He transcends them all.

Unrealized Potentialities

Other brief quotations from *Pattern and Growth in Personality* further reveal the extent of the "higher self" point of view in Allport's writing:

> Many recent writers have joined me in arguing that psychology should not be content with studying an artificial man, but should describe and explain a real one. In recent years several new movements have had a beneficial impact—among them existentialism, phenomenology, client-centered therapy, and so-called "ego-psychology."
>
> The more we search out, and discover, what is uniform in human nature, the more urgent it becomes to account for uniqueness in the form and pattern of the whole. Just as morphogenic biology lags behind analytic and molecular biology so too does morphogenic psychology lag behind analytic and molecular psychology.
>
> All books on the psychology of personality are at the same time books on the philosophy of the person. It could not be otherwise. A writer who decides that one theory of learning, or of motivation, is better than another is thereby endorsing one view of the nature of man at the expense of other views. In most psychological texts, however, the philosophy is hidden. Only a sophisticated reader can detect it. In this regard the present volume is more candid. It invites the reader to note the philosophical consequences of endorsing one psychological interpretation rather than another. My own view is that, taken in the large, the evidence before us does not depict man as a reactive robot. It points rather to a conception of man as a being with unique potential for growth. Most of the potentialities of man are never realized, and until we understand them better than we do they will not be called forth.

Correlative Mention of Theosophy

By interesting coincidence, the same issue of *Manas* which contains the review on the psychology of James and Ladd refers directly

to the Theosophical Movement in answer to an inquiry concerning a basis for constructive eclecticism in religious education:

> The rational *approach* to religious doctrine is simply to place that doctrine in the broadest context conceivable.
>
> A very long time ago, a group of philosophers who called themselves "theosophists" started an eclectic school in the city of Alexandria. The time was the fourth century. Christianity then had a strong content of Platonic thought and had not yet become dominated by dogmas constructed to serve the concept of authority in Roman religion. These eclectic theosophists approached the philosophical and religious traditions from an initially agnostic point of view, but hoped to discover through study a true "gnosis"—that is, a wisdom which underlay all the varieties of religious expression. The Alexandrian theosophists, in other words, sought to relate reason to matters of faith and belief, but considered that the latter should neither be based upon miracles nor supported by planned indoctrination.

The Key to Theosophy

Manas then introduces two quotations from H. P. Blavatsky's primary text, *The Key to Theosophy,* saying: "According to a nineteenth-century scholar, Alexander Wilder, the two chief doctrines of this school were: '(1) Belief in one absolute, incomprehensible and supreme Deity, or infinite essence, which is the root of all nature, and of all that is, visible and invisible. (2) Belief in man's eternal immortal nature, because, being a radiation of the Universal Soul, it is of an identical essence with it.' This theosophical approach to the problem of religious education—for those who feel that both gnostic and agnostic attitudes must be blended for full spiritual expression—can be provocatively used. A Theosophical Society was founded in 1875 in New York City and, in explanation of the point of view, a few sentences from one Dr. J. D. Buck (quoted in *The Key to Theosophy*) are suggestive of the 'Theosophical' appeal. Dr. Buck wrote:

> Individuals in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives. These doctrines belong exclusively to no religion, and are confined to no society or time. They are the birthright of every human soul. Such a thing as orthodoxy must be wrought out by each individual according to his nature and his needs, and according to his varying experience. This may explain why those who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is Loyalty to Truth, and its ritual 'To honour every truth by use.'

"Racism Gravest Threat to Man"

At the first National Conference on Religion and Race (reported in the Los Angeles *Times,* Jan. 15), Protestant, Roman Catholic, and Jewish leaders "joined in denouncing racism as a sin, and confessed that churches and synagogues are involved in the guilt along with the rest of American society." Rabbi Heschel, of New York, told the opening session that "racism is man's gravest threat to man —the maximum of hatred for a minimum of reason." We quote from the *Times*:

> The noted Jewish theologian said that by negligence and silence we have all become accessories before the God of mercy to the injustice committed against Negroes of our nation.
>
> Urging churches and synagogues to quit being "apologetic, cautious and timid" in dealing with racial injustice, he said: "Indifference to evil is more insidious than evil itself; it is more universal, more contagious, more dangerous. . . . It is time for the white man to repent. The plight of the Negro must become our most important concern."

Other Representatives Speak

J. Irwin Miller, president of the National Council of Churches, continued in the same vein:

> America's religious institutions have a "clear duty" to "make clear to all our people the cancerous nature of this evil and its threat to our society if it be not eliminated. The churches and synagogues must assume a great share of blame that our problem is still with us. Even we find ourselves not practicing what we preach.

Albert Cardinal Meyer, archbishop of Chicago, gave his view:

> America's race relations stand today as an obstacle to the right conscience before God. Our whole future as a nation and as religious people may be determined by what we do about the race problem in the next few years.

Throughout these utterances, there is an admission that things which should have been done were left undone, calling to mind a similar sentiment found in *The Voice of the Silence*: "Inaction in a deed of mercy becomes an action in a deadly sin." However, such statements *are* steps forward. With the assumption of responsibility, there is a chance for positive constructive action to follow.

100 Years after "Emancipation"

Today, any issue of a major daily newspaper carries a half dozen

or more articles on the subject of integration—some encouraging, others discouraging. In the latter category we find this headline taken from the Los Angeles *Times* (Jan. 15): "New Alabama Governor Vows Racial Battle." Under the slogan, "Segregation forever," incoming Gov. George Wallace has vowed "to disobey any federal court school integration order." It is apparent that his sentiments are held by those who put him into office.

Racial Walls

If we have felt any indignation over the erection of the "Berlin Wall," we now have a wall of our own to arouse feelings of shame and abhorrence. The Los Angeles *Times* (Jan.13), reporting on recent incidents in Atlanta, Ga., remarks:

> Street barriers admittedly erected to create a racial "buffer zone" between Negro and white residential areas have split this city and placed it under an uncomfortable spotlight as the nation's latest sore spot of racial tension.

It may certainly be said that well-educated American Negroes have shown marked self-restraint in facing the many indignities and harassments to which they have been subjected, but one can also appreciate another type of reaction, indicated by the following:

> So bitter is the feeling that Negroes are expected to vote against a $43 million bond issue this spring, possibly killing proposals for schools and street improvements and a city auditorium.

Planting Seeds for the Future

What makes it posible for the demagogue to sway his followers? Why are some influenced and others not? How the present generation may be conditioned for victimization at some future time, since seeds planted in the mind may not come to fruition for several incarnations, is indicated by Lillian Smith, in an article, "The Mob and the Ghost," appearing in *The Progressive* (Dec. 1962):

> I have never been sure that racial segregation has hurt the Negro more than the white. I am not certain that physical lynching of the few is worse than the spiritual lynching of many white children by their own parents and school and church.

The weaknesses in the psychic nature which make men vulnerable to manipulation of the demagogue are just as real as the germs of physical disease. Man, the Thinker, can control the emotional nature. Break down that barrier, create an opening for any type of "brain washing," as the process is now so commonly termed, and we

have a ready tool for the demagogue. The mob tries to formulate good reasons for its weaknesses, and in seeking to relieve itself of any responsibility, looks about for a scapegoat.

Karma and "Psychic Malpractice"

Unfortunately, because the Negro is an easy target, this is what happens—quoting from the same article:

> Suddenly crowds of people begin to lie, to blame on mythic outsiders that they themselves brought to pass—when such outbursts occur, we can be sure we are not dealing with reasonable problems such as poverty or a one-party political system or the memories of a war fought a century ago which no living man knows anything about from personal experience, or an outmoded peonage system of sharecropping. Although all have their effect and all exacerbate the situation, the cause for such turmoil is not on rational levels of men's thinking.

The Demagogue's Opportunity

These factors are made to order for the demagogue; he understands his business thoroughly. Miss Smith describes his method:

> He uses incantation and hypnotic gestures to loosen the ghosts from the mythic level of men's minds where they ordinarily stay. In the South he repeats words that are close to men's bodies, words that have taken on symbolic meanings: *blood, white, black, menace, mixing, mingling, white, black,* and with these words he creates, actually makes, a new situation that does not exist in terms of facts but exists, nevertheless; and men, listening, react to this myth situation as though it were literally real.

Attitudes towards "Emancipation"

In an interview, reported in the Los Angeles *Times,* for Jan. 15, 1963, Nat Cole, popular entertainer, gives voice to some words which reach deeply into the heart of the matter:

> When I go to church, I don't pray for all Negroes; I have to pray for the whole world. The chaos is that big—for everybody. "Love the unlovable," my minister said. Now if all of us could do that . . .

The closing words of Lincoln's "Second Inaugural Address" perhaps best express the attitude of mind necessary if "Emancipation" is ever to become viable—a grasp of karma as *responsibility*:

> Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until

every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds.

"More Study of Hypnosis Advocated"

The newest development of hypnosis is apparently in its use in marriage counseling. Paul Coates writes in the Los Angeles *Times* (Jan. 3) that Assemblyman McMillan has announced that he will press for legislation to limit the use of hypnosis and LSD (Lysergic acid diethylamide), and certain other hallucinatory drugs. Mr. Coates is all for curbing the use of the drugs, but feels quite differently about hypnotism. He outlines his position:

Hypnotism, however, is quite another matter. This town undoubtedly has more than its share of phonies using hypnosis to "cure" everything from the hot cigarette habit to cancer.

They should be stopped, of course. The difficulty is how to legislate against them without also bringing a halt to the genuine research being done in this field by qualified non-medical men.

Instead of the black art it has historically been thought to be, we now recognize hypnosis as one of the more promising of the sciences. Even the ever-cautious American Medical Assn. has finally given this phenomenon official social standing. And its use by doctors in alleviating pain or eradicating psychosomatic illness is fairly widespread.

But there's still a tremendous amount to be learned about potential benefits of hypnosis. Too much legislation could frighten away sincere investigators in the field.

Another Emphasis

A rather different attitude is presented in an article from the same paper, dated Jan. 7, by Dr. Walter Alvarez, the eminent physician-columnist. We quote at length:

A while ago, Prof. Alfred Auerback, of the University of California, in San Francisco, said that a questionnaire was sent to 828 psychiatrists in California, asking them what their present-day attitude is toward hypnosis. Of those who replied, 46% said they had tried using it, but only 13% still used it occasionally in a suitable case. They said that in their practice, the results of hypnosis had proved unpredictable, with many poor or transient results.

Poor results of hypnosis were reported in 201 cases, but in

many of these, the lack of success may have been due to the poor training of the hypnotist.

After Effects

The commonest difficulty reported was that after hypnosis, the patient was thrown into a mental upset, usually an acute anxiety state, a panic state or a depression. Occasionally suicide followed. As many psychiatrists have long ago pointed out, persons with an unstable nature, and particularly the person who is very dependent on someone, or is headed for a nervous breakdown, can be injured by hypnosis.

As Prof. Auerback says, unfortunately we physicians still don't know enough about the mechanism of hypnosis or when it should be used. Even among psychiatrists, few have had sufficient experience with the method. Some men exaggerate its virtues and claim remarkable results, while others are more impressed with the possibility of its doing harm.

There is need for more research on the problem. Prof. Auerback is against the giving of short courses in hypnosis. Psychiatrists are much against a recent proposal in certain states to pass laws that would permit untrained lay persons to treat mental illnesses with hypnosis.

Crime and Hypnosis

One important question, not touched by either article, is raised by the familiar claim that a person under hypnosis or following post-hypnotic suggestion, will never perform acts repugnant to his moral nature. That this is simply not true is emphatically averred by Prof. Wesley Raymond Wells, of Syracuse University, who is quoted in the Theosophy Company pamphlet, *Hypnotism—a Psychic Malpractice,* on page 24:

> This investigation has been devoted to the problem whether a hypnotized subject, who is noncriminal in character, can be made to commit real crime. The answer, on the basis of actual experimental results, is emphatically in the affirmative.

In general summary, W. Q. Judge once wrote:

> One can only give a personal opinion, and mine is that hypnotism should be prohibited by law. No one but some very high-minded and learned physicians should be allowed to practice it. I would as quickly prohibit the general mass of physicians from using it as the general mass of the public, for I regard it as a dangerous and injurious power. The great Charcot who has popularized it says he would have only competent physicians use it. In the present age of black selfishness I would vote for its total seclusion from use for the present.

"Long Cherished Science Theory Proved False"

Such is the caption of an article appearing in the Los Angeles *Times* (Dec. 19, 1962), by Howard Simons. The article, informative for its scientific content, is of even greater interest to the Theosophist in that it raises the issue of "dogma" in science by way of an instructive illustration. The article begins:

> Chemistry has received an embarrassing nudge because at least a million scientists during the last half century failed to be skeptical about a simple gas experiment. Essentially, chemistry students the world over have been taught and have accepted the idea that chemical elements called inert gases would not combine with other chemical elements to form compounds. This now has been proved to be wrong. Inert gases can and do form compounds with other elements. And, as a result of this discovery: Most chemistry textbooks, including those published this year, must be revised.

A host of new chemical compounds have now been made possible, some of which will find use in space science, reactor technology, and other research fields.

Only Creative Imagination Added

"These table-turning discoveries," the writer says, "were the result of simple experiments requiring nothing that was not available to chemists a half century ago." The article closes with a quotation from *Science,* by Philip Abelson:

> There is a sobering lesson here, as well as an exciting prospect . . . all that was required to overthrow a respectable and entrenched dogma was a few hours of effort and a germ of skepticism. . . the great shortage in science now . . . is more of that healthy skepticism which generates the key ideas—the liberating concept.

A Straw in the Wind?

The following statistics do not seem in line with the optimistic figures generally published regarding church attendance and membership. *The Christian Century,* of Jan. 9, 1963, citing the *Yearbook of American Churches,* tells us that, "based on the churches' reports of membership, the percentages of the religiously affiliated in the population is seen to have slipped from 63.6 to 63.4 per cent. . . . Expenditures for church building . . . showed a drop of 32 million."

It should be remembered that often when church membership increases are backed by statistics, the increase in membership may well have dropped below the population gain—a factor which this report did take into consideration.